

ust read; but this I say, that it is an able and lucid document. From the imperfection remedy. I speak of *colonization*. 'But why abuse colonization?' you will say. I shall myself.' This principle will be admitted by the opponents of the Society, *in the abstract*: streets crying fire! fire!—Suppose you ever cry out under his window, while he is w

of the heart; and for a time no doubt did good by agitating the masses of the down-

entitled to just such a statement as has now been read. And are not the colored people a milestone into the water. But colonization is no remedy. Are the evils of slavery less than those of the colored people? Another principle of anti-slavery is, that men ought to 'Loose the bands of wickedness, break every yoke, that the oppressed may go free, and that they may have their liberty.' Does the whole history of oppression teach us on this subject? It is, that the Lord is independent of the oppressor. Will

Only last year I was a colonizationist. But yoke? The apostle James, also, speaks in the strongest terms against slavery. 'Be-

The grand characteristic of this age, is, *Although it publicly disavows any design to* *kept back by fraud, crieth: and the cries of* 'God has made of *one blood*, all nations under heaven.' This principle is explicit

But we are no subject-ists. Colonization never interferes with slavery; yet its supporters will tell you that their servants 'that which is just and equal.' Hence every man who holds men in bondage is born free and equal; and endowed with certain inalienable rights.' But no

remedy? I think not. So far, slave labor has not been diminished by any of the means that which is just and equal. And what is that? Put yourself in the place of the slave, and consider what you would expect just

subject; but I am glad to get over my qualms, so that I can meet it in a frank, manly way. I have no objection to the reports, which declare that, if we can only get rid of the free people of color, slaves

Now, let me ask, in the midst of all this free inquiry, why is the great question of *It is a doughface*, as John Randolph said. I do not know that this is entirely honorable, *the existence, under the absolute control of another, who appropriates the proceeds of* *zen of our republic!*  
**Rev. Mr. BOARDMAN** of Watertown, Mass.

elicacy requires it to be touched. Is slavery a great evil? Is it a moral evil? Is it closely to his slave. It has liberated many slaves; but always on condition of banishment and equal? Another principle of anti-slavery is, im-

p step by step, by declaring the making, ending, or using of spirituous liquors to be removed one-twentieth part\* of the increase of the colored people. How long they will

But there is a very common objection to the doctrine of immediate emancipation. (What was it?) "That we cannot afford to do so."

the appeal; but it is utterly impossible to transfer it to paper.]

held in bondage? Suppose the same proportion of this assembly were in a state of very men who make the laws. This reminds me of a story of a little girl, whose mother, it is said that in this case, this principle cannot be reduced to practice. Then it is good proper standing in society, by the combined influence of the gospel of Jesus Christ, and

ag of freedom waves over our land in every climate, from north to south, from east to west, and from the Atlantic to the Pacific. But, says the slaveholder, 'we seek the good of our slaves. Love to them requires that we

his subject so delicate that it cannot be touched? Sir, we must touch it—honest

They make laws to prevent manumission, and then cry out, "O these wicked laws!"

But it is said that we, who live in free states, have no right to interfere—that it is no concern of ours. Why, not? Look at

crowded down in Theological Seminaries, that can stop the progress of this discussion. I stand at Liverpool, to hear it said, there is a republican—no doubt a negro driver, less it is vastly different from the state where I reside, there is an immense necessity for a breeze from the land of the slave? God grant her a heart to feel. The appeal is made

As it was growing late, the meeting adjourned to the next evening.

could say of him as the Corinthians said of Paul, 'His letters are weighty and powerful.'

you do not understand?" Sir, we do know what slavery is. It is usurped authority—a

show what is this moment transpiring in the land of slavery, every bosom in this house would thrill with horror. I will not say a gross

It came up to the work, shoulder to shoulder, in a pleasant way, (I don't like scowls,) religious paper, I discovered a labored attempt to prove that slavery is not sin; and that slave, whose husband was owned by another man in the same neighborhood. The husband—subject to be stripped and laid down upon the ground to receive the lash

ne very queer one: '*Better let it alone.*'—This is a very popular remedy. In case of North Carolina, than they were three years ago; and that they have advanced 25 per cent in value since the war. The demand for ing him for the southern market. As he started, his wife obtained leave to visit him. icacy of feeling. Not long ago, near Louisville, a slave driver was passing; and in h

cute disease, which racks the whole frame, and threatens speedy dissolution, if left to

Again she endeavored to hear us under the

But, I have heard of another remedy:

ery?' But, here is ground for caution. Have not we at the north our share in the sale in the shambles, and to find an argument drawn from the scriptures, inspired ourselves in the condition of the slave. Who that has a wife, who that has a husband, In slavery, marriage is unknown. Men and women live together; but the tie is no

frict is the central mart of the traffic in human flesh! Yes, sir, we at the north do impiety! Then I called to mind that there is an immortal spirit there. I knew enough company of slave-dealers were passing through Louisville with a drove of slaves, authority to the relation. It is a system of concubinage. And this state of things

the dusty atmosphere of Pittsburgh, we often get them a little smutty before we are

under them. I am candid on this subject. Do you do me honor? I said, "What do you mean?"

Dr. BEMAN requested the speaker to

er and verse, with the able document that has been read. It is even so—the very pic-

brethren; yet some of them SELL THE IMAGE OF JESUS IN THEIR SLAVES! Rev. Mr. RANKIN of Ohio, offered the following resolution: do not interfere with the political relations of slavery. Congress has no right to inter-

They judge with the price of human flesh in their hands.

\_\_\_\_\_

slavery. Let us look at it as it is. Let us examine the legitimate effects of the sys-



tem itself, and without any exaggeration, we shall find enough that is horrifying. Slavery reduces man to a chattel. It reduces him to a mere article of commerce, like cattle, horses, and sheep. It raises one man at the expense of the comfort and happiness of his fellows. It interferes with all the relations of life. Marriage among slaves is out of the question—Universal concubinage prevails. It interferes between parent and child, forbidding the exercise of that authority on the one hand, or that obedience on the other, which is indispensable to the fulfillment of the law of God, and the discharge of parental and filial obligations.

The slave feels the effect of his bondage upon his mind. He is prevented from exercising his mental capacities—he is forbidden to learn, and his mind sinks down to a condition analogous to his physical condition. He is often forbidden to worship his God. I speak the things that I know. I will relate a case that occurred within the circle of my acquaintance. A slave, who could neither read nor write, heard by some means truth enough to reach his heart.—The spirit of God made it effectual to his conversion. Like all true converts, he felt a missionary spirit. He was anxious for the conversion of his brethren. And at length it became his uniform practice, frequently, after the toils of the day were over, to walk two or three miles, and hold a meeting among the slaves. On one occasion this meeting was discovered by the patrol, who are authorized to inflict summary punishment of ten lashes upon all slaves they find assembled together, for any reason. This was done immediately with all present but old Gabriel. But he was the ringleader, and they thought he must be punished more severely; so they took him to the magistrates. As they were tying up his hands, he exclaimed, 'O this is just the way Pontius Pilate did to my massa!' Here his prosecutors relented. One of them afterwards was troubled in his conscience for what he had done; and after a long time, finding no peace, he went to old Gabriel and asked him if he would forgive him. 'Forgive you?' said old Gabriel; 'why massa, me been praying for you ever since you tied me up!'

This system, with all its enormities, has found its way into the church. And but two denominations, the Quakers and Reformed Presbyterians, have washed their hands of this wickedness.

Slavery in the church exposes her to the scoffs of the world.—Infidels despise a religion which they suppose sanctions such oppression. I once heard a professor of religion laboring to justify slavery from the Bible, in the presence of an infidel; who turned from him with contempt, saying he despised such a religion.

It also exerts an influence upon the mind of the slave, prejudicial to the reception of instruction. Suppose the master himself attempts to instruct his slaves in the truths of religion—what confidence can he have in the man, who deprives him of his liberty, and robs him of his labor? I will state a case: an old slave told me, 'Massa berry 'ligious—he berry good Christian. He hab prayers every Sunday wid de slaves—but he sure to read em dat chapter what say servants be 'benedict to massa.'

Another case I will mention, to show the amount of religious instruction received by the slave. An old slave, who had been in the habit of attending family worship in his master's family, for twenty years, asked me, 'Massa, what mean dat hymn what says,

'Well might the sun in darkness hide,' &c.

I explained it to him, and told him the story of Jesus, and his death for sinners; and he was delighted with it, having never before understood the great fundamental doctrine of the gospel, that Christ died for sinners.

It is the duty of the church immediately to purge herself from this enormous sin. But, the apologists of slavery call for our plan—give us your plan! Give us your plan! As well might the sinner, when exhorted to repent, turn upon the minister of God, and say, 'Give us your plan.' Our plan is the simplest thing in the world: It is simply to 'undo the heavy burden and let the oppressed go free.' Whenever this has been tried, it has wrought well. I speak experimentally on this subject. Look at Mexico, at the West Indies, at St. Domingo. 'St. Domingo' cries one, starting back with horror. But I say again, it worked well in St. Domingo. It is true, we have heard of the horrible massacres of St. Domingo; but this was not the consequence of abolition. The proclamation came declaring the slaves free—they received it with enthusiasm, but continued to work faithfully for their masters.—The plan worked well for nine years; when another proclamation came, for reducing them to bondage again. It was then that they rose upon their oppressors—and terrible indeed was that day. Let the oppressors take warning. Let those take warning, who look calmly on, and lift not their voice against the oppressor. 'Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.'

Rev. Mr. Egleston, of Tenn., then addressed the meeting.—I rise not, said he, to describe the horrors of slavery. The evil is admitted. I rise to defend abolition principles. We contend for the application of the LAW OF LOVE to all classes and races of men. This is a universal rule, and if applied to the slave, would instantly set him free. Would you like to be in bondage?—How can you love your neighbor as yourself, while you continue to hold him in bondage? Nothing can be clearer than anti-slavery principles.

This moment we admit slavery to be sin, our eyes open to a horrid mass of corruption. The daily practice of any one sin shuts out the light of God's countenance from us, and exposes us to the frown of the Almighty. But here we see a sin of high-handed enormity, which has been daily practised and persisted in for many years, by the church. And here it sits unmolested. If it is asked, 'What shall we do?' I answer, the Bible gives us the rule.—'Cease to do evil, and learn to do well.' When? 'Now.' The church must take a right stand on this subject. God is contending with us. He has a controversy with us. The signs of the times declare it. Yes, 'AND WHO THAT CONTESTETH WITH THE ALMIGHTY SHALL PROSPER?'

In April the French Chamber of Deputies divided on the anti-slavery question, and the emancipation of the slaves was negatived by a majority of 240 to 51. The sum required for the indemnity to the planters, appeared to have mainly influenced the Chamber in its decision. The example of England was repudiated by those who defended the cause of the slave owners, on the ground that the French slaves were not so well prepared for emancipation as the English.—*Jour. of Com.*

#### NEW-HAMPSHIRE CONVENTION.

Anti-slavery conventions, anniversaries and public meetings are multiplying so rapidly, and their proceedings are all so interesting and valuable, as to require far more room, and a more particular notice, than we can give in our hebdomadal. Abolitionists are working with amazing vigor and unsurpassed activity, and never was better seed sown, or a harvest more abundant in prospect.

The Concord Herald of Freedom of Saturday, contains the proceedings of the first annual meeting of the New-Hampshire Anti-Slavery Society, from which we make the following extracts. Rev. Mr. Phelps is speaking in reply to Rev. Mr. Sullivan, of Keene, a colonizationist, who was unanimously permitted to address the meeting:

Mr. Phelps said, he was sorry at first that any discussion should have interfered with the regular progress of the meeting, but he was now glad that things had taken such a course. Discussion brought out truth. It was the atmosphere in which truth lives. It was the want of it that brought on the darkness of the middle ages; and the want of it now would bring the same darkness over us. Discussion should be free. Persons should be spared, but not principles and arguments. If our doctrines cannot abide the most searching investigation, let them fall.

Our brother (Mr. S.) is not opposed to discussion out to excitement. We may talk, but not form societies. (Mr. Sullivan rose in explanation. He was opposed to discussing the subject of slavery here; but if discussion could not be avoided, it should be regulated.) Well, the gentleman is opposed to discussion, but if the public feel it, let it be regulated. Let it be turned aside as much as possible. Let it end in words. Let no societies be formed; let no organized and efficient action follow. The gentleman has some fears of the Liberator. He would like a co-operator, something that would fall in with the plans of the South. (Mr. S. again rose in explanation. By co-operating, he meant that the South should be consulted. Abolitionists had not done this. They had never asked advice of the southerner, had never sent a committee to consult with the planters on the best measures of emancipation. They should enlist all parties in the work, but especially those so deeply interested as the slaveholder himself.) But one slaveholder—one who was formerly a slaveholder—has been consulted. He says we are going on right. Mr. Birney, who has had great opportunities to form a correct judgment, decides that we are taking the proper course. The gentleman thinks our movements are exasperating the south. But this is mere opinion. It is not argument. He has referred to no facts to sustain his assertion. He has given us a beautiful account of the natural disposition of the negro. He is kind, generous and forbearing; 'grateful for favors and forgetful of blows.' But this disposition is suddenly changed. It is changed, too, by conduct which should have a contrary effect. Oppressed, he is a mild, kind hearted being; but emancipate him, take away the yoke which has so long burdened him, and he turns round and cuts his master's throat.—But it is not so. Oppression instigates to insurrection, not liberty. Did the patriots of the revolution fight after England had acknowledged her independence? No. Neither will the slave commit bloodshed after he is emancipated. To illustrate what he said, the following anecdote is in point. When he was in Philadelphia, in 1823, attending the Anti-Slavery Convention, there he gathered around him several negroes who had been slaves. Some had had kind masters and some cruel ones. He told them he wished to put a question to them, and he wished them to answer as they could answer were they then in slavery. He wished to know, if the slaves should be set free at once, if they would be likely to harm their masters. 'No, no, no,' came from every one. 'One old slave, worn down with toil, undertook to argue the matter.—Said he, 'To whose care does the master commit himself now? Not to the white overseer. He knows too much for that. He picks out an intelligent slave and treats him kindly. He gives him good clothes to wear and good food to eat. He gains his affection. He flatters him and calls him his 'boy.' This favorite sleeps at his door at night, and is made a spy upon the gang. He guards and protects his master, and would not have him hurt for any thing. Now if he would make us all 'boys,' I don't think we should harm him.'

But our brother (Mr. S.) thinks we exaggerate in taking particular instances of cruelty, and representing them as the general results of the system. But every slave is liable to suffer the same cruelty. It is the liability against which we object. What one slave actually suffers by falling into the hands of a cruel master, every slave is liable to suffer. No law protects him. This may be illustrated. Suppose a lady on leaving this house should be violently assailed in the streets. Her person is abused by some ruffian, and no one notices it. The law allows of no redress, public sentiment has no protection. Now what this lady suffers, every lady present is liable to suffer. They may be attacked by every villain who has the audacity to do it, and if public sentiment and law permit it, they have no hope of redress. Now this liability is enough to condemn the whole system of slavery.

The gentleman has seen one side of the system; but has he seen the other? Did he go from the parlor to the low and dirty hut of the slave? Did he go from the delicacies and abundance of the planter's well spread board to the scanty and mean repast of the slave? Did he watch the tall, worn negro as he returned from the field, dragging his feet heavily after him, to the whet where his wife had been stolen in the morning and his child at noon: did he enter with him and see his disconsolate looks and witness his agony? Did he go from the parlor where the Bible was lying, to the level where the Bible was never seen? Did he go out into the fields and see the slave toiling in the sun under the lash of his driver? Or has he seen only the kindness and hospitality of the planter's mansion?

Rev. Mr. Grosvenor offered the following resolution.

**Resolved,** That the recent arrest of three citizens of Massachusetts, belonging to the crew of the schooner Butler of Fall River, Mass., and their commitment to prison at Wilmington, N. C. upon the charge of secreting on board a negro boy, claimed as the property of Capt. S. Potter of that place, with the intention of bringing him off, is an act of alarming character, and ought to excite the most serious inquiry among the people of the free states.

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After some able remarks, the resolution was adopted unanimously.

A subscription was then taken up amounting to \$326.

**Friday Morning.**

Rev. Mr. Phelps presented the following resolution.

**Resolved,** That this Society regards a strict and practical adherence to the maxims, 'that *justitia ruat cælum*, and *duty is ours* and consequences are God's,' as the only true morality—the only morality that accords with the dictates of right reason or the teachings of the Bible—the only morality that will stand the test at the judgment day, and secure, here or hereafter, the approbation and blessing of Almighty God; and believes that such morality so far from being 'a reckless disregard' of consequences, is, in the highest sense, a solemn regard for consequences, inasmuch as it is simply and only a regard for consequences on a large scale—that of all time, all place, and all being, as measured by omniscience—in opposition to a regard for consequences on the small scale of man's short-sighted, limited and erring vision; and hence it is, that while this Society holds as sacred the doctrine, 'To *Cæsar* the things that are *Cæsar's*,' it holds equally sacred the doctrine, 'To *God* the things that are *God's*,' and does therefore declare, as its opinion, that all laws which contravene the law of God, are not morally binding, but are, 'before God, utterly null and void,' as a *rule of duty*; and this Society, therefore, holds it as God's truth, that the slaveholder is sacerdotally bound, law or no law to the contrary, immediately to emancipate his slave, and is, therefore, guilty, every moment he refuses to do so, of obeying man rather than God.

A very animated debate ensued, in which Messrs. Phelps, Storrs, and R. K. Gurley, took part.

Mr. May held it was our duty to do justice whatever might be the consequences. That the consequences arising from the performance of any command of God were not to be feared. Jesus Christ bore the consequences—they were not merely imaginary, but they were actually presented to his view. He knew the inevitable result of his labors; he knew that he should be persecuted of men and suffer death; but yet he did not shrink. He did the will of his heavenly Father, and endured uncomplainingly the consequences.

By emancipation we do not mean emancipation from the law, but with the law. He argued from the known and acknowledged generous disposition of the blacks, and from the nature of the human mind, that emancipation would be safe. He related an anecdote of Mr. Birney, in illustration of the kind feelings with which the negro regards those who are laboring for his emancipation. It showed that so far from cutting their masters' throats, they would serve them faithfully.

He was followed by Rev. Mr. Storrs. He was surprised and pained to hear people talking so much about the consequences, the consequences of doing right, Christians crying out consequences! Really he feared they had ceased to read their Bible. He had confidence in God, and believed there was no danger in obeying him. But those fearful consequences of emancipation are all imaginary. Our opponents talk of the danger of instant abolition. Let them show that evils have ever been the result of such a course. We ask the time and place. But they look all on one side. He, too, feared the consequences not of doing right, but of doing wrong, not of immediate emancipation, but of permitting slavery to continue. He pointed to the testimony of God, as shown in the case of Daniel, Isaiah and Jeremiah.

Mr. Gurley followed. He did not believe it was sinful prejudice which was dividing us from the negro. There was a natural distinction which could not be overcome, &c. He talked glowingly of insurrections, bloodshed and murder; thought run would be the inevitable effect of instant emancipation, and deprecated much the agitation of the subject at the north. He did not confine himself to the resolution before them, but took a broad sweep over the whole field of controversy. He spoke of the charge made against colonization as being a scheme of expatriation, coercing the blacks away, &c. (Being called upon by Mr. May to give his opinion concerning the Maryland scheme, Mr. G. gave utterance to the following remarkable sentiment.—With regard to direct legislation, he would confess his mind was not clear. This he would say on his own responsibility, that when the time arrived that slavery should become a great political question, he conceived it might be justifiable for a State to select a spot, here or in Africa, and carry the blacks there, willing or unwilling. But he should object to the Maryland scheme because, at the present time, such rigorous laws were unnecessary.) He denied that the laws were coerced away. The discussion continued till half past six, when the resolution was unanimously adopted.

Rev. Mr. Foss offered the following resolution which passed unanimously.

**Resolved,** That this meeting invite the attention of the ministers and churches of this State to the day of Fasting and Prayer for the abolition of slavery, about to be observed in some other parts of New-England, on the 25th inst.

Adjourned to 8 o'clock.

**Friday Evening, 8 o'clock.**

Met according to adjournment. Prayer by the President.

**Voted,** That the minutes of this meeting be published with the report.

Rev. Mr. Gurley rose and spoke about 20 minutes, endeavoring to prove that Christianity sanctioned slavery. He was followed by Mr. Stanton in an able review of the colonization scheme, and the principles of immediate emancipation. Mr. Phelps followed with his usual ability, and finally gave way to Mr. Gurley, who made a long wordy speech in defence of his views, and in condemnation of the doctrine of anti-slavery.

N. P. Rogers, Esq. offered the following resolution, which was seconded by Rev. Mr. Grosvenor and passed.

**Resolved,** That the 'Herald of Freedom' and the 'Liberator' deserve the efficient patronage of the friends of emancipation.

**ANNIVERSARY MEETING.**

The first Anniversary Meeting of the Essex County Anti-Slavery Society was held at the Independent Congregational Meeting-house in this town on Wednesday and Thursday of this week. Sessions were held in the forenoon, afternoon, and evening of each day.

There were delegations present from various parts of the County, and the meetings were numerously attended from this and the neighboring towns—particularly in the evening sessions, when the house was exceedingly crowded.

The speakers on the occasion, were Messrs. Thompson of England, May of Brooklyn, Conn. Grosvenor and Dodge of Salem, Thompson of Lynn, Spofford of Bradford, and Peckham, Harris, and Poland of Haverhill.

The whole proceedings were conducted in a spirit and manner the most kind, pleasant, and satisfactory. The addresses, particularly those of Mr. George Thompson and Mr. May, were excellent. The addresses of the two latter gentlemen, we cannot pretend to speak of as they deserve. Nothing short of the genius and eloquence of their authors would be adequate to the task of speaking their praises. For abundance—nay superabundance of apposite facts and anecdotes—for strength and power of argument—for force and beauty of illustration—for point and playfulness of wit—for biting, caustic, exhorting sarcasm and invective—united with all the apparent loveliness of Christian character, we know scarcely the man who deserves to be named in the same day with George Thompson. This may indeed sound extravagant in the ears of those who have never been present during one of his splendid exhibitions of eloquence; but those who have witnessed them, and whose minds are equal to the comprehension of the most plain and simple reasoning, and whose hearts are susceptible of kind, and generous, and humane, and noble, and Christian feelings and sentiments, will scarcely accuse us of oversteering the confines of sober reality. Every one is constrained to say, 'Thompson is a wonderful man!'—and so he is.

The eloquence of Mr. May is of a different kind; but scarcely any man, other than Thompson himself, could have afforded an audience more unmingled delight and solid instruction, than did Mr. May on Thursday evening. His address was indeed a masterpiece of performance—a model, we say, of close and logical reasoning—of chaste, and beautiful, and thrillingly impassioned eloquence. We should be glad to present our readers with a full report of the proceedings in this day's paper; but we have neither time nor space for the purpose. Some further notice of them, however, may be expected.

**Haverhill Gazette.**

The following gentlemen were chosen officers of the Society for the ensuing year:

Rev. GARDNER B. PERRY, of Bradford, President.

Rev. Cyrus P. Grosvenor, Rev. Charles C. Swallow, Rev. David I. Kimball, Isaac Winslow, Esq., Hon. Gilman Parker, Dr. Ingalls Kittredge, Dea. Amos Pettigill, Vice Presidents.

Benjamin H. Ives, Recording Secretary. Thomas Spencer, Corresponding Sec'y. Stephen Driver, Jr., Treasurer.

William Oakes, John G. Whittier, R. P. Waters, William Dodge, Managers.

In the course of the deliberations of the Society, the following resolutions were unanimously adopted:

**Resolved,** That this Society offers its unfeigned gratitude to Almighty God, for the measure of success which has thus far attended the efforts in behalf of Emancipation, and fervently trusts that the blessing of Him who came to preach 'deliverance to the captive, and the opening of the prison doors to them that are bound,' will be afforded us in the future prosecution of this righteous cause, and that these thanks be expressed in prayer by some gentleman present.

**Resolved,** That believing the co-operation of the Ladies of our County, in the cause of Emancipation, essential to success, we welcome the societies which have been formed among them as important auxiliaries, and recommend to them as one means of promoting our common object, to constitute such of the clergymen in their vicinity, as are the advocates of immediate emancipation, life members of the Massachusetts Anti-Slavery Society.

**Resolved,** That the doctrine of immediate, entire, and unconditional emancipation, is the only righteous and efficient principle of action in prosecuting the great cause of abolition, and that the signal success which has followed the enunciation of that doctrine is encouraging evidence of its vitality and power.

**Resolved,** That the people of New-England are both directly and indirectly guilty of the sin of slaveholding, and are therefore under obligations to exert all christian means to effect the immediate, entire, and unconditional emancipation of the slaves.

**Resolved,** That slaveholding is a sin, and may safely, and ought to be totally abolished without expatriation.

**Salem Landmark.**

**MR. BIRNEY.**

The address of Mr. Birney on Slavery, delivered in this town last Thursday evening, was distinguished for calmness and profound acquaintance with his subject. It was full of interesting information; and presented the subject in such a light, that it won the sympathies of all his hearers. We have heard but one opinion on the good temper, decision, and judgment, which were displayed here by him.

Public measures in this country are controlled by public opinion. The slaveholders have embodied a mass of opinion in favor of slavery; this can be met only by embodying a mass of opinion, declaratory of its turpitude. Mr. McDuffie and his political friends assert that the institution of slavery is a blessing; Mr. Birney and his co-adjutors think rather, that the institution of slavery is a sin.

Mr. Birney desires to see public opinion in the North express itself unequivocally. But he does not select for himself the comparatively easy task of awakening Northern feeling. The scene of his exertions is in his native state, Kentucky. His residence at Danville is the centre of a large slaveholding population: there he discusses the subject: there he will publish a journal devoted to it: there he will educate his children to assist him in carrying on the work. He has emancipated all his own negroes; he calls on his neighbors, by their regard to moral considerations, to do the same. He addresses the conscience; he calls on the citizens of Kentucky to abandon slavery as a sin.

If Mr. Birney should live to witness a change in public sentiment, if he should behold his native state, rising in the majesty of moral purity, and redeeming itself from the sin: if he can contribute to accomplish an end which will be so full of good for the West, for the country, for Africa, for the human race, how pure, how elevated, how consoling must be the feelings, which such a result would bring forth in his mind! May the blessing of God attend his labors.—*Hampshire Republican.*

#### CIRCULAR.

NEW-YORK, June 15, 1835.

ADDRESS TO THE AUXILIARIES AND FRIENDS OF THE AMERICAN ANTI-SLAVERY SOCIETY.

DEAR BRETHREN,

At the last annual meeting of the American Anti-Slavery Society, it was

**Resolved,** That an effort be made to raise 30,000 dollars for the use of the Society the present year, and that the abolitionists present pledge themselves to raise such sums as they may respectively offer.

Donations and pledges were immediately obtained, amounting to 14,500 dollars.

Additional pledges have since been obtained in Boston, for the American Anti-Slavery Society, to the amount of 4,000 dollars. The sum of \$11,500 remains to be raised. As there are known to be more than two hundred Anti-Slavery Societies on kindred principles with the American, we have no doubt that this sum can speedily be made up. Each society has only to raise 150 dollars, and the work is done. We believe that those societies which remain unpledged will joyfully come forward to do their proportion, as soon as called on.

We will state, very briefly, why this amount of funds is now called for. Thus far the growth of the Anti-Slavery cause has been in proportion to the light diffused. Labor has never been in vain. It follows that if our efforts are sufficiently increased, the public mind may be brought to favor immediate emancipation, just as surely as any effect follows its cause. If the country can be carried as soon as the right doctrines can be fairly brought to every mind; then it is much better economy to do it at once, than to be a great many years about it.

The plan proposed at the annual meeting, and now adopted by the executive committee, in the confident belief that the means will be furnished, is this:

1. To increase the number of agents, by appointing as many able, efficient, and thorough-going men as can be obtained.

2. To commence the distribution of publications on a new and extended scale. The following publications will be issued monthly, viz:

1. On the first week of each month, a small folio paper entitled HUMAN RIGHTS, to be filled with facts and arguments on the subject of slavery and its remedy, written in a plain and familiar style. Of this twenty thousand copies will be printed, to be increased to fifty thousand or more, as soon as arrangements can be made to have them promptly and judiciously distributed among the reading population.

2. On the second week, the ANTI-SLAVERY RECORD, a small magazine with cuts, will be printed to the number of twenty-five thousand copies.

3. On the third week the EMANCIPATOR will be printed on a large imperial sheet, of the size of the New-York Observer, or the New-York Evangelist. This will contain more extended essays and discussions, on points connected with the cause. It is expected that from fifteen to twenty-five thousand copies will be printed monthly this year.

4. On the fourth week, will be issued twenty-five thousand copies of the SLAVE'S FRIEND, a juvenile magazine with cuts, adapted especially for circulation among children and youth.

All these publications will be distributed GRATUITOUSLY by the aid of the auxiliaries, to those who are not abolitionists, or will be SOLD at the office, to friends of the cause at a very low rate.

To enable them successfully to prosecute this plan, and to extend it, the Executive Committee request each auxiliary, as soon as possible,

1. To make a specific pledge towards the 30,000 dollars to be raised this year.

2. To say how many copies of each of the above mentioned publication they will become responsible gratuitously and promptly to distribute among persons not known to be abolitionists.

3. To say in what manner they will have these publications forwarded.

4. When it may be deemed preferable that the publications should be forwarded to individuals, by mail, from this office, each auxiliary or friend to whom this is addressed is requested to furnish a list of names, of persons to whom they should be sent, carefully giving the post-office address, and denoting what publications should be sent to each.

An immediate compliance with each of these requests is very important.

The present is the time for action. Slavery is to be abolished, and our country to be saved, if at all, by the application of the moral power of the free. The Committee would therefore repeat the hope, that all the friends of the slave will now come forward and put it in the power of the American Anti-Slavery Society to sow the good seed of abolition thoroughly over the whole country. Let pledges be made, and the money be remitted as promptly as practicable. The Committee would recommend that the concert of prayer be attended, and that prayers be not offered without liberality and faith. Let every Society, if possible, have regular meetings and addresses. Let Female Societies be formed. Female Societies probably did more for the abolition of slavery, in Great Britain, than those of the other sex. They circulated anti-slavery tracts, handbills, pamphlets, and books every where. They circulated petitions. They covered articles of furniture or apparel, such as pin-cushions, work-boxes, handkerchiefs, boxes, baskets, purses, port-folios, &c. with devices and mottoes, reminding the users of the poor slaves. They made the matter a topic of conversation on almost all occasions. Several societies of ladies in this country, have already commenced the same course with good success. Let the female sex, then, throughout the land, emulate the efforts made by their sisters over the ocean in this work of benevolence.

Juvenile societies, too, may be engaged in the same work. Children are all abolitionists. They know that slaveholding is a crime. They are ready to take the side of the oppressed. To them we appeal to work in this cause, as they would if their own dear fathers and mothers were in chains and bleeding beneath the whip.

We hope abolitionists will every where make it a personal business to distribute the publications, that they will not let them be thrown away but put them in the hands of those only who will read and think. Let no abolitionist ever be without a supply at home or abroad, and be ready to embrace every favorable opportunity.

Petitions to Congress for the abolition of slavery in the District of Columbia should be put in circulation immediately. The minds of members of Congress should, if possible, be enlightened as to the real design of the American Anti-Slavery Society, and their prejudice should be removed, as in many cases it may easily be, by personal inter-

views with abolitionists. The way may there be prepared for a more favorable reception before the representatives of the people. With devout thankfulness to God for the success which it has pleased Him to bestow upon their labor during the past year, and cheering hopes for the future, the Committee would subscribe themselves your fellow laborers in the cause of human rights.

ARTHUR TAPPAN,  
JOHN RANKIN,  
LEWIS TAPPAN,  
JOSHUA LEAVITT,  
SAMUEL E. CORNISH,  
WILLIAM GODELL,  
ABRAHAM L. COX,  
THEODORE S. WRIGHT,  
SIMON S. JOCELYN,  
ELIZUR WRIGHT, JR.

PRICE OF THE PUBLICATIONS.

HUMAN RIGHTS.

Single Copy, . . . . . 50

Twenty copies when directed singly, . . . . . \$3.00

Forty copies when sent to one direction, . . . . . 5.00

ANTI-SLAVERY RECORD.

This Magazine is not designed to be supported by Subscription, but will be issued according to the following plan hereafter published, and given below.

EMANCIPATOR.

Single copy, . . . . . \$1.00

Ten copies, when directed singly, . . . . . \$10.00

Fifteen copies, when directed to one person, . . . . . 15.00

SLAVE'S FRIEND.

Sold at the office at one cent single, eight cents per hundred, and \$6.50 per thousand.

Payment is to be made, in all cases, in ADVANCE, FREE OF POSTAGE.

The system of giving credit will be discontinued. To those subscribers of the weekly Emancipator, who have paid to advance, the enlarged Emancipator, Human Rights, and Anti-Slavery Record will be forwarded until they are reimbursed, or they can receive a return of the amount due in cash, at their option, at the Society's office.

The new plan will go into effect as soon as arrangements can be made for the gratuitous circulation.

The friends of the cause are now invited to send their efficient aid in giving a wide circulation to the publications of the Society. As we sow, so shall we reap.

By order of the Executive.

R. G. WILLIAMS, Publishing Agent.

June 16th, 1835.

N. B. Editors of Anti-Slavery Newspapers and Periodicals, throughout the country, are requested to give the above an insertion.

**MR. GURLEY.**

MR. GURLEY, the agent of the Colonization Society, delivered a lecture at the Free Methodist Meeting-house in this town, on Friday evening last. The house was full, and we thought those who were there were not the most attentive. We have heard Mr. Gurley many times, but never heard him when he appeared half so completely uninteresting, or rather so completely nonplussed. His friends appeared greatly disappointed, and we know some who were undecided, came out decided abolitionists.—We think many did, though some allowance should perhaps be made for our partialities, which are against Mr. Gurley's principles. It is certain,







## LITERARY.

[From the Juvenile Reformer.]  
SLAVERY—WHAT IS IT?Slavery is a great national evil. Colonization Document.  
Slavery is wrong. American Union.  
Slavery is a sin against God. American Anti-Slavery Society.I dreamed, methought alone I trod  
A mount exceeding high,  
Like that wherefrom the Son of God,  
When thither by the tempter led,  
Beheld earth's kingdoms, wide outspread,  
In all their grandeur lie.A sea of darkness swept its base,  
Veiling that vision now,  
But nobler wonders met my gaze,  
As back 'th' eternal portals flew,  
By which are hid from mortal view,  
The realms where angels bow.A voice that pierced heaven's farthest bound,  
Went from those realms abroad;  
Onward, from world to world, its sound  
Through space immense, swift pealing, broke;  
Chaos to light, before it woke:  
It was the voice of God.It called a mass, unformed, confused,  
To order, beauty, light;  
The chains of stillness from it loosed,  
And sent it rolling, far and free,  
Yet guided by a firm decree,  
To burn, a Pleiad bright.Yet not, it said, to idly shine,  
Fix thy station there;  
For times and seasons, be a sign  
To worlds remote; and far and wide  
Forth let thy rays, bright heralds, ride,  
My wondrous name to bear.'Twas done, and God pronounced it good;  
But in mid heaven high,  
With arm upraised, an angel stood,  
And cried, no more thy circuit trace,  
Thou art! I bid thee leave thy place—  
Thy Almighty I defy!Down depths profound, that Pleiad fell,  
Swift as the lightning's gleam;  
But quicker gaped the gates of hell,  
And, sinking from the heavenly host,  
A more resplendent star was lost.  
I woke, 'twas but a dream.Who will interpret? Call the seers.  
Alas, the seers are dumb;  
And God's own prophets close their ears,  
And say, 'tis idle vision all;  
Strange, foolish dream. But lo, I call—  
Daniel! to judgment come.Whereas thou saw'st, for use designed,  
That brilliant Planet made;  
Know thou, this is thy immortal mind,  
More nicely balanced and more free:  
God's perfect image; formed to be,  
Like him, creation's head.He threw in love, perennial youth,  
O'er all its powers sublime;  
He named its orbit, changeless Truth,  
And bade it ever onward move—  
Is sin, Himself, unfailing love,  
Its space, unfading time.Whereas thou saw'st an angel stand,  
And call to him the sky—  
Lo! this is man, who lifts his hand  
In proud contempt; then rudely rends  
This glorious thing of noble ends,  
And drags it low, to die.The current of that living stream,  
Which hope and reason crave,  
He turns aside; and not a beam  
Of holy light or joy is east,  
To cheer the future, gladd the past,  
From childhood, to the grave.Behold! The seal of Brute is set,  
Where once God's signet shone,  
A meagre outline lingers yet,  
A shadow faint, of things not seen,  
The skeleton of what hath been,  
The shell of glories flown.Thus contravenes a worm of earth,  
Thy Almighty's will! Thou saw'st  
The end; how one of higher birth,  
For less offence, sunk down to hell—  
The interpretation all may tell:  
Oh, let it not be lost![From Zion's Advocate.]  
OH! PITY THE SLAVE.

Remember those that are in bonds, as bound with them.—Heb. xiii. 3.

Oh! pity the slave!  
Oh! pity him, Christian! behold he is lying  
In chains at thy feet—bruised, and naked, and dying!  
Hark! his voice, choked with tears, in wild accents  
is crying—  
"Oh! pity de slave!"Oh pity me, fader! your faders hab bound me—  
I once 'ben as free as de air around 'em—  
But ah! de white slaver he stole when he found me—  
Oh! pity de slave!Oh! pity me, moder! your moders consented,  
When on me de rage ob de driver wa' vented,  
'Cause, do I try hard, I no do w'at he stealed—  
Oh! pity de slave!Oh! pity me, broder! dy broders now hold me—  
Dis day hab dey hunted, and branded, and sold me!  
But half dat I suffer can neber be told de—  
Oh! pity de slave!Oh! pity me, sister! dy sisters accuse me,  
In spite to de massa—den driver abuse me—  
An' from de whole gang, to be flogged, misse  
chose me—  
Oh! pity de slave!Oh! pity me, buckra! I hear des once tell me  
Dat 'wrong for de slaver to 'teal and to sell me—  
Den why hab de buckra himself buy an' sell me?  
Oh! pity de slave!Oh! pity me, Jakes! I taught by de stranger,  
Dat 'doo, who wa' born 'mid de ox in de manger,  
Would take me poor sinner from fetters an' danger—  
Oh! pity de slave!

\* Preacher.

## THE NOVEL READER.

She slumbered in the rocking-chair  
She'd occupied all day;  
And in her lap, half opened there,  
The last new novel lay.  
Upon her heard the dying brands  
Their latest radiance shed;  
A flaring candle near her stands,  
With a crown about her head.Her hair, which long uncurled had been,  
Was hanging loosely round;  
A single curl, by a crooked pin,  
On the side of her head was bound.  
Her gown, it had been white, I ween,  
But white it was not then;  
Her ruffles too, had once been clean,  
And might be so again.One slipshod foot the fender prest,  
The other sought the floor,  
And folded 'er her heaving breast  
A dull red shawl she wore.  
The flickering light is fading fast,The parlor colder grows,  
The midnight hour has long been past,  
The cock for morning crows.  
Yet cares not she for mortal things,  
For in her busy brain,  
The novelist's imaginings  
Are acted o'er again.  
But while in this delicious nap  
Her willing sense is bound,  
The book escaping from her lap,  
Falls lumbering to the ground.  
She wakes, but 'tis alas, to see  
The candle's quivering beam—  
Nor in the blackened coals can she  
Revive one friendly gleam.  
Then groping through the passage far  
She steals with noiseless tread,  
And leaving every door ajar,  
Creeps shivering to bed.

## MISCELLANEOUS.

[From the New-England Magazine.]  
A RILL FROM THE TOWN-PUMP.[SCENE.—The corner of two principal streets.  
The Town-Pump talking through its nose.]Noon, by the north clock! Noon, by the east!  
High noon, too, by these hot sun-  
beams, which fall, scarcely alope, upon my head,  
and almost make the water bubble and  
smoke in the trough under my nose. Truly,  
we public characters have a tough time of it!And, among all the town-officers, chosen  
at March meeting, where is he that sustains,  
for a single year, the burden of such  
manifold duties as are imposed, in perpetuity,  
upon the Town-Pump? The title of  
'town-treasurer' is rightfully mine, as guardian  
of the best treasure that the town has.The overseers of the poor ought to make  
me their chairman, since I provide bountifully  
for the pauper, without expense to him that  
pays taxes. I am at the head of the  
fire department, and one of the physicians  
of the board of health. As a keeper of the  
peace, all water-drinkers will confess me  
equal to the constable. I perform some of  
the duties of the town clerk, by promulgating  
public notices, when they are posted on  
my front. To speak within bounds, I am the  
chief person of the municipality, and exhibit,  
moreover, an admirable pattern to my  
brother officers, by the cool, steady, up-  
right, downright, and impartial discharge of  
my business, and the constancy with which  
I stand to my post. Summer or winter, no-  
body seeks me in vain; for, all day long, I  
am seen at the busiest corner, just above  
the market, stretching out my arms, to rich  
and poor alike; and at night, I hold a lan-  
tern over my head, both to show where I am,  
and keep people out of the gutters.At this sultry noontide, I am cup-bearer  
to the parched populace, for whose benefit  
an iron goblet is chained to my waist. Like  
a dram-seller on the mall, on muster-day, I  
cry aloud to all and sundry, in my plainest  
accents, and at the very tip-top of my voice.  
Here it is, gentlemen! Here is the good  
liquor! Walk up, walk up, gentlemen, walk  
up, walk up! Here is the superior stuff!  
Here is the unadulterated ale of father Adam—  
better than Cognac, Holland, Jamaica,  
strong-beer, or wine of any price; here it is,  
by the hog-head or the single glass, and  
not a cent to pay! Walk up, gentlemen,  
walk up, and help yourselves!It were a pity, if all this outery should  
draw no customers. Here they come. A  
hot day, gentlemen! Quaff, and away again,  
so as to keep yourselves in a nice cool sweat.  
You, my friend, will need another cup-full,  
to wash the dust out of your throat, if it be  
as thick there as it is on your cowhide shoes.  
I see that you have trudged half a score of  
miles, to-day; and, like a wise man, have  
passed by the taverns, and stopped at the  
running-brooks and well-curbs. Otherwise,  
betwixt heat without and fire within, you  
would have been burnt to a cinder, or melt-  
ed down to nothing at all, in the fashion of  
a jelly-fish. Drink, and make room for that  
other fellow, who seeks my aid to quench  
the fiery fever of last night's potations, which  
he drained from no cup of mine. Welcome,  
most rubicund, Sir! You and I have been  
great strangers, hitherto; nor, to confess the  
truth, will my nose be anxious for a closer  
intimacy, till the fumes of your breath be a  
little less potent. Mercy on you, man! The  
water absolutely hisses down your red-hot  
gullet, and is converted quite to steam in the  
miniature tophet, which you mistake for a  
stomach. Fill again, and tell me, on the word  
of an honest toper, did you ever, in cellar,  
tavern, or any kind of dram-shop, spend the  
price of your children's food, for a swig half  
so delicious? Now, for the first time these  
ten years, you know the flavor of cold water.  
Good bye; and, whenever you are thirsty,  
remember that I keep a constant supply, at  
the old stand. Who next? Oh, my little  
friend, you are let loose from school, and  
come hither to scrub your blooming face,  
and drown the memory of certain taps of the  
ferule, and other school-boy troubles—youth  
life; take it, and may your heart and tongue  
never be scorched with a fiercer thirst than  
now! There, my dear child, put down the  
cup, and yield your place to this elderly gen-  
tleman, who treads so tenderly over the pav-  
ing-stones, that I suspect he is afraid of  
breaking them. What! He limps by, with-  
out so much as thanking me, as if my hospi-  
table offers were meant only for people  
who have no wine-cellars. Well, well, Sir,  
—no harm done, I hope! Go draw the cork  
tip the decanter; but, when your great toe  
shall set you a-roaring, it will be no affair of  
mine. If gentlemen love the pleasant titilla-  
tion of the gout, it is all one to the Town-  
Pump. This thirsty dog, with his red tongue  
lolling out, does not scorn my hospitality,  
but stands on his hind-legs and laps eagerly  
out of the trough. See how lightly he cap-  
pers away again! Jowler, did your worship  
ever have the gout?Are you all satisfied? Then wipe your  
mouths, my good friends; and, while my  
spout has a moment's leisure, I will delight  
the town with a few historical reminiscen-  
ces. In far antiquity, beneath a darksome  
shadow of venerable boughs, a spring bubbled  
out of the leaf-strewn earth, in the very  
spot where you now behold me on the sunny  
pavement. The water was as bright and  
clear, and deemed as precious as liquid dia-  
monds. The Indian sagamores drank of it,  
from time immemorial, till the fatal deluge  
of the fire water burst upon the red men,  
and swept their whole race away from the  
cold fountains. Endicott and his followers  
came next, and often knelt down to drink,  
dipping their long beards in the spring. The  
richest goblet, then, was of birch bark.  
Governor Winthrop, after a journey afoot  
from Boston, drank here, out of the hollow  
of his hand. The elder Higginson here wet  
his palm, and laid it on the brow of the first  
town-born child. For many years it was the  
watering-place, and, as it were, the wash-  
bowl of the vicinity—whither all decent  
folks resorted to purify their visages, and  
gaze at them afterwards—at least, the pretty  
maidens did—in the mirror which it made.On Sabbath-days, whenever a babe was to  
be baptized, the sexton filled his basin here,  
and placed it on the communion-table of the  
humble meeting-house, which partly covered  
the site of yonder stately brick one.  
Thus, one generation after another was con-  
secrated to Heaven by its waters, and cast  
their waxing and waning shadows into its  
glassy bosom, and vanished from the earth,  
as if mortal life were but a flitting image in  
a fountain. Finally, the fountain vanished  
also. Cellars were dug on all sides; and  
cart-loads of gravel were flung upon its  
source, whence oozed a turbid stream, form-  
ing a mud-puddle at the corner of two streets.  
In the hot months, when its refreshment was  
most needed, the dust flew in clouds over  
the forgotten birth-place of the waters, now  
their grave. But, in the course of time, a  
Town-pump was sunk into the source of the  
ancient spring; and when the first decayed,  
another took its place—and then another,  
and still another—till here I stand, gentle-  
men and ladies, to serve you with my iron  
goblet. Drink, and be refreshed!—the water  
is as pure and cold as that which slaked the  
thirst of the red Sagamore, beneath the aged  
boughs, though now the gem of the wilderness  
is treasured under these hot stones, where  
no shadow falls, but from the brick  
buildings. And be it the moral of my story,  
that, as this wasted and long-lost fountain  
is now known and prized again, so shall the  
virtues of cold water, too little valued since  
our fathers' days, be recognized by all.Your pardon, good people! I must inter-  
rupt my stream of eloquence, and spout forth  
a stream of water to replenish the trough  
for this teamster and his two yoke of oxen,  
who have come from Topsfield, or some-  
where along that way. No part of my busi-  
ness is pleasanter than the watering of cattle.  
Look! how rapidly they lower the water-  
mark on the sides of the trough, till their  
capacious stomachs are moistened with a  
gallon or two apiece, and they can afford  
time to breathe it in, with sighs of calm en-  
joyment. Now they roll their quiet eyes  
around the brim of their monstrous drinking-  
vessel. An ox is your true toper.But I perceive, my dear auditors, that you  
are impatient for the remainder of my dis-  
course. Impute it, I beseech you, to no de-  
fect of modesty, if I insist a little longer on  
so fruitful a topic as my own multitudes  
merits. It is altogether for your good. The  
better you think of me, the better men and  
women will find themselves. I shall say  
nothing of my all-important aid on washing-  
days; though, on that account alone, I might  
call myself the household-god of a hundred  
families. Far be it from me, also, to hint,  
my respectable friends, at the show of dirty  
faces which you would present, without my  
pans to keep you clean. Nor will I remind  
you how oft, when the midnight-bells  
made you tremble for your combustible town,  
you have fled to the Town-Pump, and found  
me always at my post, firm, amid the confu-  
sion, and ready to drain my vital current in  
your behalf. Neither is it worth while to  
lay much stress on my claims to a medical  
diploma, as the physician, whose simple rule  
of practice is preferable to all the nauseous  
lore, which has found men sick or left them  
so, since the days of Hippocrates. Let us  
take a broader view of my beneficial influ-  
ence on mankind.No; these are trifles, compared with the  
merits which wise men concede to me—if  
not in my single self, yet as the representa-  
tive of a class—of being the grand reformer  
of the age. From my spout and such  
spouts as mine, must flow the stream, that  
shall cleanse our earth of the vast portion of  
its crime and anguish, which has gushed from  
the fiery fountains of the still. In this high-  
ly enterprise, the cow shall be my great con-  
federate. Milk and water! The Town-  
Pump and the Cow! Such is the glorious  
partnership, that shall tear down the distil-  
leries and brew-houses, uproot the vine-  
yards, shatter the cider-presses, ruin the tea  
and coffee trade, and finally monopolize the  
whole business of quenching thirst. Blessed  
consummation! Then, poverty shall  
pass away from the land, finding no haven  
so wretched, where her squalid form may shelter  
itself. Then disease, for lack of other  
victims, shall gnaw its own heart, and die.  
Then, sin, she do not die, shall lose half  
her strength. Until now, the phrensy of  
hereditary fever has raged in the human  
blood, transmitted from sire to son, and re-  
kindled, in every generation, by fresh draughts  
of liquid flame. When that inward fire shall  
be extinguished, the heat of passion cannot  
grow cool, and war—the drunkenness of na-  
tions—perhaps will cease. At least, there  
will be no war of households. The husband  
and wife, drinking deep of peaceful joy—a  
calm bliss of temperate affections—shall  
pass hand in hand through life, and lie down,  
not reluctantly, at its protracted close. To  
them, the past will be no turmoil of mad  
dreams, nor the future an eternity of such  
moments as follow the delirium of the drunk-  
ard. Their dead faces shall express what  
their spirits were, and are to be, by a ling-  
ering smile of memory and hope.Ahem! Dry work, this speechifying; es-  
pecially to an unpractised orator. I never  
conceived, till now, what toil the temperance  
lecturers undergo for my sake. Hereafter,  
they shall have the business to themselves.  
Do, some kind Christian, pump a stroke or  
two, just to wet my whistle. Thank you,  
Sir! My dear hearers, when the world shall  
have been regenerated, by my instrumen-  
tality, you will collect your useless vats and  
liquor-casks, into one great pile, and make  
a bonfire, in honor of the Town-Pump.  
And, when I shall have decayed, like my  
predecessors, then, if you reverse my mem-  
ory, let a marble fountain, richly sculptured,  
take my place upon this spot. Such monu-  
ments should be erected everywhere, and  
inscribed with the names of the distinguish-  
ed champions of my cause. Now listen;  
for something very important is to come  
next.There are two or three honest friends of  
mine—and true friends, I know, they are—  
who, nevertheless, by their fiery pugnacity  
in my behalf, do put me in fearful hazard of  
a broken nose, or even of a total overflow  
upon the pavement, and the loss of the treas-  
ure which I guard. I pray you, gentlemen,  
let this fault be amended. Is it decent,  
think you, to get tipsy with zeal for temper-  
ance, and take up the honorable cause of the  
Town-Pump, in the style of a toper fighting  
for his brandy-bottle? Or, can the excel-  
lent qualities of cold water be no otherwise  
exemplified, than by plunging, slaydash, in-  
to hot-water, and wolfily scalding yourselves  
and other people? Trust me, they may.  
—In the moral warfare, which you are to wage  
—and, indeed, in the whole conduct of your  
lives—you cannot choose a better example  
than myself, who have never permitted the  
dust, and sultry atmosphere, the turbulence  
and manifold disquietudes of the world  
around me, to reach that deep, calm well of  
purity, which may be called my soul. Andwhenever I pour out that soul, it is to cool  
earth's fever, or wash its stains.One o'clock! Nay, then, if the dinner-bell  
begins to speak, I may as well hold my  
peace—Here comes a pretty young girl of  
my acquaintance, with a large stone-pitcher  
for me to fill. May she draw a husband  
while drawing her water, as Rachel did!  
Hold out your vessel, my dear!  
There it is, full to the brim; so now run  
home, peeping at your sweet image in the  
pitcher, as you go; and forget not, in a glass  
of my own liquor, to drink—SUCCESS TO  
THE TOWN PUMP!Tory Candidate for Vice President.—Webb,  
of the New-York Courier—whose malicious  
falsehoods and slanders on the friends of  
oppressed humanity are like mountains piled  
upon mountains—has made, or affected to  
make, the discovery of a motive on the part  
of the friends of Van Buren, in relation to  
their late nominations, which we cannot but  
regard as very extraordinary. And what do  
you suppose it is, reader?—Why, he as-  
cribes the nomination of Col. Richard M.  
Johnson, as the Tory candidate for Vice  
President, to the desire, on the part of Van  
Buren's friends, of securing the votes of the  
Abolitionists!! And why should Abolition-  
ists support him? Because, says Webb,  
Johnson is a 'practical amalgamator'—that  
is, 'he has for twenty years lived in open  
connection with a negro slave'—and 'by this  
slave he has reared a family of children  
whom he recognises and claims as his,' &c.Now Webb has probably told the truth  
about his friend Johnson—for he has been  
his friend and partisan, long since he lived  
in this 'open connexion'—we admit, that so  
far, he is a competent witness in the case;  
but when he undertakes seriously to repre-  
sent a slaveholder, and a man who lives in  
openly vicious habits, as the favorite can-  
didate for office, of the uncompromising op-  
ponents of slavery, and, as a body, incompara-  
bly the purest men in the nation—he becomes  
supremely ridiculous, and deserves only to  
be detested for his malice, pitied for his  
weakness, and laughed at for his folly.Johnson is the last man whom the Abolition-  
ists would choose to any office of honor  
or trust. He is properly the candidate of  
the slaveholders—the only 'Practical Amal-  
gamator'—and also of the Libertines and  
Infidels, all over the country. From what  
we have heard of Webb, we are surprised  
that he is not out in favor of Col. Johnson.In reference to Webb's libellous attacks  
upon the most excellent men of the coun-  
try, who are engaged in the cause of em-  
ancipation, and upon the whole body of the  
Abolitionists, we would remark, that, unless  
common fame be a liar, ten thousand times  
told, there is probably not an Abolitionist in  
the whole United States, who is not a better  
character than Webb himself. So, that  
him say what he may, against them, either  
individually or collectively, he is sure of  
slandering his betters.—Haverhill Gaz.Nord Mode of Travelling.—On Friday  
morning the Railway train from Warring-  
ton having met the Liverpool and Manches-  
ter quarter past seven second class trains at  
Newton, had just arrived at the junction of  
the Warrington line on its return to that  
town, when, there being at the time a strong  
gale blowing from the north-west, the car-  
riages were set in motion before the engine  
had been attached to the head of the train;  
and the conductor motioned to the engineer  
to keep away, allowed the impulse of the  
wind to set onchoked on the carriages, and  
in that way they were propelled all the way  
to Warrington, a distance of nearly five  
miles, accomplishing the trip with perfect  
safety in nearly ten minutes less than the  
usual time, and bringing the passengers sat-  
isfiedly alight.—Manchester Guardian.One thing at a time.—Step among your  
neighbors, reader, and see whether those of  
them who have got along smoothly, and ac-  
cumulated property, and gained a good name,  
have not been men who bent themselves to  
one single branch of business; who brought  
all their powers to bear upon one point, and  
built upon one foundation. It must be so.  
Go out in spring, when the sun is yet far  
distant, and you scarcely feel the influence  
of his beams, scattered as they are over the  
wide face of creation; but collect these  
beams to a focus, and they kindle up a flame  
in an instant. So the man that squanders  
his talents and his strength on many things,  
will fail to make an impression with either;  
but let him draw them to a point—let him  
strike at a single object, and it yields before  
him.Conjugal Affection.—A striking instance  
of the enduring love of woman has lately  
been exhibited by the wife of the Spanish  
Pirate Captain, Bernardo de Soto, under  
sentence of death, at Boston. Hearing, at  
Corunna, in Spain, of the trial and condem-  
nation of her husband, this unfortunate  
woman, as we see it stated in the newspapers,  
immediately freighted a small schooner, and  
leaving her three children, sailed for Hava-  
na, from whence she arrived at this port six  
days ago. She has since visited Washing-  
ton, returned to this city and departed hence  
for Boston, to afford her husband the solace  
of her presence. This is truly a touching  
instance of the truth of the sentiment in  
Moore's song.I know not, I ask not, if guilt's in that heart;  
I but know that I love thee, whatever thou art.  
—N. Y. Evening Post.Microscopic Engraving.—Mr. Charles  
Toppin, of Philadelphia, has engraved the  
whole of the Lord's prayer on one tenth of  
a square inch—a space less than one fif-  
teenth the size of an average six-penny  
piece—so that instead of one copy of this  
prayer within the compass of a six-penny  
piece, Mr. Toppin's graver would produce fifteen.  
The whole Bible, printed in character equal-  
ly minute, would only cover a space of 17  
inches square.Specific against Fire.—A French chemist  
states that phosphate of ammonia is a pre-  
ventive against fire; that a piece of muslin  
dipped in a solution of this salt, after having  
been dried will not catch fire when exposed  
to the flame of a candle. The muslin first  
becomes black and is then reddened, but  
there is no appearance of flame.Fires in London.—The loss by fire in the  
city of London, with its 1,250,000 inhabitants,  
is a great deal less per annum than in the  
city of New-York with a population of 250,  
000. This is owing in a great measure to  
the different style of building, and the great-  
er facilities in London for obtaining water.  
In 1834 the number of fires in that Metrop-  
olis was 482; the number of buildings de-  
stroyed, 28; badly damaged 116; slightly  
damaged, 338. Seven persons lost their lives.A Noble Reward.—Some years since, Mr.  
Joseph Wood, of Trenton, N. J. heroically  
saved the life of a son of a Mr. Jones, of  
England, who had fallen into the Delaware  
from a steamboat. The grateful parents of  
the child long pressed munificent rewards  
upon Mr. Wood, but he invariably declined  
their presents, satisfied with the conscious-  
ness of having done a noble deed. Mr.  
Jones recently died, since which event Mr.  
Wood has received due notice, from the  
agent of Mr. Jones in this country, that he  
has thus become by the will of the deceased,  
heir to £27,000 sterling.—N. Y. Sun.Singular Case of Fortitude.—Two days  
ago, a gentleman in Kentucky, near this  
city, purchased three slaves, a man, his wife  
and child. From some cause, to us unknown,  
the man was exceedingly averse to being  
sold, and declared, before the transfer was  
made, that he would never work for the gen-  
tleman who proposed to purchase him. The  
bargain was completed, however, and imme-  
diately the man slave retired to the yard,  
laid his left hand upon a block, and with a  
hatchet, at a single blow, deliberately se-  
vered the hand from his arm!—Cincinnati  
Whig.We find the following passage in a late  
London paper. The newly invented port-  
able railroad, by Mr. Lewis Gompertz, makes  
some sensation. It consists of eight straight  
bars movably jointed by an axis to each other,  
so as to envelope the wheel, forming a  
polygon around it, the wheel rolling within,  
while each comes successively to the ground,  
the polygon constantly changing its shape  
as it goes. It must therefore be a little  
long to contain the wheel properly, so that it  
can admit three feet at a time to touch the  
ground.Remarkable Repeating Watch.—In the  
Academy of Sciences at St. Petersburg, is  
a repeating watch about the size of an egg.  
Within is represented our Redeemer's tomb  
with the stone at the entrance, and the sen-  
tinel upon duty; and while a spectator is  
admiring this curious piece of mechanism,  
the stone is suddenly removed, the sentinel  
drops down, the angels appear, the women  
enter the sepulchre, and the same chant is  
heard which is performed in the Greek  
church on Easter eve.Brick Making.—The Vienna Gazette  
states, that an inhabitant of that city has in-  
vented a machine, calculated for the manu-  
facture of all descriptions of bricks. By  
means of this machine, a single workman,  
without employing any impelling power, can  
manufacture 42,000 bricks in a day.Candles.—A new substance has been dis-  
covered, by exposing tallow to five or six  
times its weight of boiling ether or turpen-  
tine, which completely dissolves it, and which  
in evaporating, deposits stearine, a substance  
which is as inodorous, but does not burn  
so quickly as spermaceti.ANTI-SLAVERY ALMANAC.  
THE Subscribers respectfully announce  
that they have in press an Anti-Slavery  
Almanac for 1836, which will be issued in  
Boston on or before the first day of Septem-  
ber, 1835. It will consist of original matter  
prepared by the most popular anti-slavery  
writers, together with selections from the  
numerous works on slavery now before the  
public. It will contain,1. The customary astronomical calcula-  
tions, and important and useful information  
of a general character. If sufficient inter-  
est is felt in the undertaking, by those friends  
of the cause who reside out of New-Eng-  
land, to warrant the expense, there will be  
editions of it printed with the calculations  
made for New-York, and for Cincinnati.2. Accurate statistical information, as far  
as can be ascertained, respecting the past  
history and present state of slavery in the  
United States, together with a brief view of  
the system as upheld by law.3. A condensed view of the principles on  
which Anti-Slavery Societies are founded.4. Accurate statistical information respect-  
ing the formation, progress and present con-  
dition of Anti-Slavery Societies in this coun-  
try.5. A list of all the important books and  
periodicals on the subject of slavery.6. Poetry, anecdotes, &c. applicable to the  
subject, original and select.7. Short addresses to Members of Con-  
gress, Ministers, Christians, females, the in-  
habitants of the free states generally, the  
free people of color, and slaveholders.8. Facts and arguments showing the safe-  
ty of immediate emancipation.9. The superiority of free labor over slave  
labor, as it respects economy and produc-  
tiveness.It is intended that all the articles shall be  
short, pithy, and comprehensive, and we  
shall use our utmost exertions to make it a  
powerful auxiliary to the cause of emancipa-  
tion. It will contain 48 pages duodecimo,  
on handsome brevier type, and will be well  
printed on good paper, and ornamented with  
engravings. It will be readily perceived that  
the expenses attending the beginning of  
a work of this kind will render it impos-  
sible to afford the first number as low as  
some other almanacs are sold, which have  
been long established. If there should be  
a call for this work, however, future num-  
bers of it will be furnished as low as any al-  
manac of its size in the country.All persons having any communications  
to make, are requested to have them ready  
to send by the delegates who attend the  
Convention which is to be held in Boston  
the 25th inst.We hope that the Secretaries and other  
officers of Anti-Slavery Societies, will be  
very exact in giving complete and full in-  
formation respecting the first commencement  
of the anti-slavery movement in their vicin-  
ity,—the formation of Anti-Slavery Soci-  
eties,—their progress, present numbers, and  
prospects,—the names of all the principal  
officers from the commencement to the pre-  
sent time,—the nature and extent of the op-  
position they have had to contend with, and  
whether that opposition is increasing or di-  
minishing—the present condition of the free  
people of color in their neighborhood, and  
the efforts which are making in their behalf.Any information on these or other inter-  
esting topics may be sent to New-York, di-  
rected to the care of Eliza Wright, to us di-  
rectly, (post paid,) or, if more convenient, to us di-  
rectly, (post paid,) at No. 9, Cornhill, Bos-  
ton, or to Benjamin C. Bacon, No. 46, Wash-  
ington Street. It is not necessary to say  
that whatever is done must be done quickly.  
Price 6 L. 1 cts. single; 60 cts. per doz.;  
\$4 per hundred; \$30 per thousand.Editors in all parts of the United States,  
are requested to notice the above.  
WEBSTER & SOUTHWARD.  
Boston, May 9, 1835.PROPOSALS  
For publishing in the town of Danville, Ken-  
tucky, a weekly newspaper, to be entitled  
THE PHILANTHROPIST,  
AND ADVOCATE OF EMANCIPATION.—  
Edited by James G. Birney.It is asserted, and almost daily reiterated  
throughout our country, that Slavery, as it  
exists among us, is a great evil. Per-  
ceived to be such, it has been only casually at-  
tended to in its contemplation, perceiving that it is a  
growing evil. Those who have investigated  
it, with one consent, declare, if some-  
thing effectual be not done, without delay, it  
will become in a short time unman-  
ageable, and in the end overwhelming.In our condition, to do nothing, would  
show an unpardonable lack of manhood.  
Something effectual ought to be done—  
it can be done. With the sin of Slavery,  
its evils may be terminated; our land may be  
blessed of God; raised up—cleansed from  
her defilement, and, without a single re-  
maining blood-spot, stand clothed in the  
majesty of her free principles, the refuge of  
tyrants—the refuge of the oppressed.Believing that the evils of Slavery, like  
all others of the same nature, have their origin  
and continuance in sin, and that the  
only way of terminating them, is, to de-  
stroy the sin, with which they are indis-  
solubly connected,—the 'Philanthropist' will  
maintain immediate emancipation, not only  
as the religious duty of every man, who  
holds his brother in bondage, but as the policy  
best calculated to advance the interests  
of the community to their highest condition  
of prosperity.The reasons which induce the Editor to  
insist upon the principle of immediate action,  
are1. Slavery is utterly opposed to the  
Christian